7: Shklovsky -- 46 T-3 (1891-92) 1916 Yakut
116, 177, 574, 577

"Cunning, lying, and theft, these undesirable traits of character in the Yakut are in exact proportion to the amount of contact they have with their conquerors. The Yakuts from distant camps and those who live in camps near the towns, and are in contact with the transported settlers there, form two quite distinct races, so greatly do their characteristics differ. Hospitality is one of the good qualities of the Yakuts. Each passer-by enters at any time any hut he likes, thanks to the custom of keeping the doors unfastened. In the huts the 'best place', the seat along the eastern side of the wall, is kept free for visitors and the host offers to them the best he has in the hut. The poor Yakut frequently has only field mice for food, but for the guest he reserves a piece of horseflesh of hare. Sometimes the Yakuts who live on the highway are absolutely ruined by the generous hospitality they show to passers-by.

The Yakutian character should be studied in some far distant camp which has never been visited by transported settlers, traders, or the official having the methods and principles described by Gilder."

9: Stadling--134 E-3 (1898) 1901 Yakut
116, 437, 577

"Nor do the moral characteristics of the Tunguses show much approximation to their Turki neighbours, such as the Yakuts. Thus the unimpeachable honesty and straightforwardness of the former, who will take care to pay, not only their own debts, but also those of their dead forefathers, make them an easy prey to the less scrupulous Yakuts, not to speak of the rapacious merchants and dealers in strong liquors, who swindle them at every term."

13: Sarytschew--47-48 N-3 (1785-90) 1806 Yakut
116, 261, 577

"This failure in the stock of their provisions [RCH: on the journey of the author up the Judoma River] originated with the intemperance of the Jakuts, who seized every opportunity that offered for devouring their allowance as long as it lasted. We no sooner stopped to rest, or spend the night, than they had [48] their kettle on the fire, and did not leave it until we pursued our journey. They spent the intervals of rest in eating; and practised petty thefts on each other, when their own stock was exhausted. Thus they passed the whole night without sleep, and were drowsy throughout the next day.

It might naturally be expected, for such extraordinary voracity to be attended with ill consequences; and yet this was by no means the case. What they made a practice of devouring at one meal, would have killed almost any other person; but on them it had no visible effect. Their stomachs seemed to be of the ostrich kind, well fitted for the task of perpetual digestion."

24: Wrangell--165-166 G-3 (1820-23) 1842 Yakut -1-2
116, 165, 173, 178, 212, 577

"I made several excursions on foot to different albuty, twenty or thirty wersts off. In one of them, called Sul'gi Etar (horse pasture), I met with a Jakut eighty-two years of age, named after Lieutenant Laptew, who visited the Kolyma in 1739. He had married a Russian woman, and could not only speak Russian fluently, but also read and wrote it with ease. In spite of his great age, he was so healthy and vigorous that he used to ride long distances with the young men, drive the cattle to and from their pasture, and take his share in most of the country occupations. He was very fond of tea and of punch, which are very expensive luxuries in this place. I passed many agreeable hours with this unusually intelligent Jakut. He complained of the ignorance of his countrymen, who, he said, had been formerly more civilized; and that, before they separated from the other Tartar races to which they are allied, they had possessed written characters, and, consequently, means of intellectual cultivation [166] which they have since lost. He asserted that his tribe had once inhabited far distant southern regions, and in proof of it he quoted several popular sayings, in which gold and gems, lions and tigers, are mentioned, of which they are now entirely ignorant. He was unable to speak more definitely concerning their earlier condition and country, as such accounts have only been handed down by traditions, which have been in great measure lost since Schamanism has yielded to Christianity. He said that litigiousness, dishonesty, and deceit had increased, and complained particularly that the immoderate use of spirituous liquors (of which, by-the-way, he was rather fond himself) had caused such a physical

deterioration in the race, that no one now attained to the age of a hundred years and upward, as was often the case in his father's time. He talked much of the severity of the climate, the frequent failure of the hay-harvest, and the ravages of wolves. I will here recount all that I could collect from his narrations and from conversation with his countrymen concerning their earliest history."

24: Wrangell--292-293 G-3 (1820-23) 1842 Yakut
116, 511, 577, 619

"The character of the Jakuti of Werchojansk has been injured by constant intercourse with their countrymen of Jakuzk, and litigiousness, quarrels, dishonesty, and a passionate love of card-playing are equally general among them both. Distrust of their neighbours induces them to keep their cattle at night in the jurte which they inhabit, the pestiferous atmosphere of which defies description. The Jakuti who live near the Kolyma are far more cleanly in their habits; they are better dressed, and their dwellings are more comfortable and neat; this is particularly the case in the settlements at some distance from the route along which the traders who [293] carry brandy pass on their way from Jakuzk to Kolymsk."

36: Niemojowski-- 96-98 T-2 (no date) 1883 Yakut-1-2
116, 177, 577, 157, 147

" Living for centuries in this desert, and holding no communication whatever with the outside world, except when they come to sell fish and game to the travellers on the Lena, the Yakuts have preserved unimpaired their primitive character. No foreign element has influenced their habits, mode of living, or cus- [97] toms. No trace of civilization appears among them. Quiet , gentle, upright, and extremely patient, they are never the slaves of their passions, never give way to violent feelings of revenge or hate. Cunningness, falseness, and hypocrisy are unknown amongst them. Their word can always be relied upon; their promise is always fulfilled; an assurance once given is faithfully kept. The uprightness of these people is so great that in the annals of their quiet life there has never been an instance of cheating or stratagem, still less of crime. These noble qualities are the gift of Nature; but their incomparable patience is chiefly the result of climate and atmospheric influence.

This opinion is arrived at from general ethnographical considerations. All nations inhabiting the high northern latitudes are distinguished by this same virtue. The characters of Laplanders, Icelanders, and the inhabitants of the rockyconfines of Norway bear the marks of this passive, lamb-like patience. The power which tends to level all inward demonstrations is the polar temperature, which congeals every violent motion of the blood, every strong feeling. Under this freezing influence, the rest-[98] lessness inborn in man is calmed, the passions sober down, and the man whose fate made him a

child of these northern latitudes becomes an automaton, impervious alike to cold and to an affront, and bearing with the same equanimity a box on the ear or a snowstorm. Patience which we consider a virtue, because it has its roots in moral power, overcoming tha agitation of the blood, becomes in these children of the North a defect in character. It is impossible not to pity these unfortunates, bearing with angelic patience the abuse and ill-treatment---generally brutal and invariably undeserved--- vented upon them by the small merchants or petty clerks travelling on the Lena. Yet they do not deserve contempt; they do not act thus from any want of self-respect, but rather from an apathy bordering on moral incapacity. They receive alike good or bad with equal faith in the justice of whatever befalls them."

37: Dobell--307 G-2 (1812-13) 1830 Yakut
116, 262, 577

"During the afternoon we had met several convoys of horses, carrying flour, liquor, &c. to Ochotsk, to the number of eighty or a hundred. Two of these convoys having stopped to pass the night close to our encampment, my Yakuts kept a strict watch until the following morning, fearful of having some of their horses stolen. On inquiry I found those people were in the habit of stealing horses for food, whenever a good opportunity offered, being fonder of horseflesh than any other; so that when two strange convoys encamp together, they are obliged to watch one another, being extremely artful and expert in thieving. Those who get possession of a horse contrive to decamp suddenly, and ride several versts off, when they kill the animal, bury his bones, and conceal the flesh in their bags, before the person robbed discovers the theft."